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PLAIN
DIRECTIONS
OR
DOMESTIC ECONOMY,

SHOWING PARTICULARLY

What are the Cheapest, and most Nourish-
ing Articles of Food and Drink, and
the best Modes of Preparation.

PUBLISHED BY ORDER OF THE SOCIETY

FOR THE

Prevention of Pauperism.

—•••••
New-York :

PRINTED BY T. H. WOOD & SONS,
102 N. 3RD ST.

1827.



PLAIN
DIRECTIONS
ON
DOMESTIC ECONOMY

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New-York :

PRINTED BY SAMUEL WOOD & SONS,
NO. 261, PEARL-STREET.

1821.

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P69



Gratis

PLAIN
DIRECTIONS ON
Domestic Economy.



STARVE not the body to please the palate, but buy food that is cheap and nutritious, though it give less pleasure in eating, rather than that which is more costly, and less nourishing.

Wheat flour is more nutritious, than an equal quantity of any other ; but Indian meal, is almost as nourishing as wheat, and costs but a little more than half as much money.

Rye flour, is not quite so nutritious as wheat, or indian meal, but it is much cheaper than the former, and makes better bread than the latter ; for the meal does not rise well, unless mixed with flour.

Unleavened bread is not so wholesome, nor so palatable as that which is raised ; therefore, the cheapest bread, in proportion to the nourishment it contains, is that made of wheat and indian meal, wheat and rye, or rye and indian meal ; and bread made of either of these mixtures, is very little inferior in taste, to that made of wheat alone.

Rice and barley, contain almost as much nourishment as indian meal, but rice is much dearer, and

barley is not so good in bread ; although it is an excellent ingredient in soup.

Three pounds of pease or beans, afford as much nutriment as two of wheat ; and potatoes contain about half as much as beans or pease. All these make good bread if boiled, mashed and mixed with one half, or one third, of wheat flour.

If you have the conveniences for baking, make your own bread. A barrel of flour, which costs four dollars and twenty-five cents, contains one hundred and ninety-six pounds ; this will make two hundred and fifty pounds of bread ; which, when divided into fifty-six loaves, the Baker sells for seven dollars. If you are economical in the use of wood, it will cost much less than what you would pay to the Baker for baking, and for the water in the bread, which so much increases its weight.

Remember that the *flavour* of food depends more frequently upon the skill of the cook, than upon the quality of the raw materials ; inferior articles may be made savoury and wholesome, by *care* in cooking, but the best dish is often spoiled for want of it.

Therefore, after having purchased such articles as afford the most nourishment for the least money, study how they can be most improved by cooking ; for in this way, almost every article of food, may be rendered more nutritious, as well as more palatable.

Beef, pork, mutton, and veal, are the meats most easily obtained, and most profitable for use. If broiled, fried, or roasted, much of their nutriment may be lost. The most economical way of cooking them, is, by boiling.

In making soup, however, when the *flavour* of the meat is required, rather than the *nutriment* ; it should be first fried, and then boiled in the soup.

All *young* meats, contain a great quantity of jelly ; this is very nourishing and wholesome, and makes excellent soup. It can only be obtained by boiling. Hence, calves' feet, pigs' feet, &c. are preferred for making good soup.

To make a cheap and good Soup.

Pounds.	Cents.
Take 4 of beef from the neck, which will cost	8
2 of barley, or 4 of indian meal, -	4
8 or half peck of potatoes, -	3
4 of beans, or pease, -	4
2 of onions, -	3
2 of bread, or if of wheat or indian meal, four pounds, -	6
15 gallons of water,	
Salt and pepper, -	2
24 pounds of solid food.	30 Cts.*

Soak the pease, or beans in water kept warm, till they are swelled, and then put them, together with all the vegetables except the bread, into fifteen gallons of water. (It should be pure rain, or spring water, or if manhattan or hard water, add a spoonfull of pearl-ash to it.) Boil them in a tightly covered vessel two hours. Let the beef now be chopped into small pieces, and fried in fat for a few minutes, and then, with the gravy, added to the soup. Continue

* This calculation was made upon the supposition that the articles are purchased by the bushel or large quantity. If bought by the quart or single pound, they will cost at least twice as much. This shows the importance of economy in buying.

to boil the whole two hours longer, and after seasoning with salt and pepper, it will be fit for use. The bread should be cut into small pieces, and added last; and the harder and drier it is, the better.

There will be at least when done, 13 gallons, or 104 pints of good soup: an allowance of three pints a day, for five persons for a week; and the whole, exclusive of the expense of cooking, will have cost but 30 cents. This would only be equal to two glasses of grog, or two papers of tobacco for each individual.

The quantity here mentioned is too great to be made at one time for a single family, but as soup is rather improved than injured by warming a second or third time, and as fuel may be saved by making a supply for several days at a boiling, one quarter, or one half of the quantity above stated, may be advantageously prepared at a time.

To prepare from the same, or similar ingredients, another kind of food, in addition to the soup, take the legs, or hocks of a beef, and instead of chopping and frying them, boil them with the vegetables; and after boiling one hour, take them out and cut off the meat. Break or split the bones, and again boil them in the soup. The meat may be eaten before it is cold, or afterwards be chopped with potatoes, or other vegetables, and fried. This when seasoned, with salt and pepper, is a highly nutritious and savoury dish.

Parsnips, carrots, beets and turnips, are all useful in these preparations, but they contain vastly less nourishment than an equal quantity of any of the

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vegetables before mentioned. One pound of indian meal, is equal to twenty pounds of turnips.

Onions are useful to season the soup, rather than to give nourishment to it. Salt should be used very sparingly. When taken too freely, it causes heat and thirst, and hinders digestion. Pepper, mustard, and spices should also, if used, be in very small quantities. They frequently, when taken to excess, destroy the appetite for plain but nourishing food, injure digestion, and what is still worse, create an unconquerable desire for stimulating drinks. I never knew a man who drank no spirits, fond of high seasoned food ; and seldom a tippler, who was not the contrary.

If you would be able to purchase by the bushel, beware of buying by the quart, for every measure must make its profit, and he who buys second-handed is supporting both himself and the seller. On this subject a little thought will save a great deal of labour. Wisdom to day, is wealth to morrow. He who has no care but to supply present wants, has no right to expect that he will always be able to do that.

Be economical in cooking as well as in buying. Boiling and stewing should be conducted in covered vessels. Boiling should be continued constantly, but moderately, for water that boils can ordinarily be made no hotter. There is a great waste of fuel, and sometimes of the flavour of the food by boiling too rapidly. On the other hand, the nourishment of many articles is ordinarily half lost, because they are but half cooked. Among these, are pease, beans, and

particularly indian meal. A pint of indian meal boiled two hours, affords more nourishment than a quart that is boiled but half an hour.

Victuals should not only be well cooked, but should be well *chewed* ; food that is not digested affords no nourishment, and frequently is highly injurious. Digestion should begin in the mouth, for the stomach, that is compelled to perform the office of the teeth, will not continue long to do double duty without complaining.

If your stomach is already weak, so that it gives you pain to digest your food, avoid the use of warm bread, particularly unleavened bread ; of pudding, and of all kinds of pastry ; of fat meats, of fried meats of all kinds ; of cabbage, and of cellery. Let your soup or broth stand till cold, skim the fat off, and then warm it for use. You may eat lean beef, veal, and mutton, and they are most easily digested when boiled. The best bread is that which is old, or ship bread, and biscuit in which there is no fat or butter.

If you are taken suddenly ill, whatever may be your disease, there will be safety in fasting. We have been taught by an old maxim, to “ feed a cold, and starve a fever ;” but this direction is inconsistent, and has often done great injury ; for every one that is sick with a cold, has a fever. This he may not believe, because he more frequently feels chilly, or cold, than uncomfortably hot ; but if he takes meats of any kind to eat, or strong liquor to drink, he will soon find his disease increasing. If then, you would cure a cold without medicine, eat and

drink nothing stimulating, but drink very freely of warm boneset, catnip, flax-seed, or bran tea ; and if you require nourishment, barley-water, or toast-water, or water-gruel. These if taken in large quantities, will produce perspiration, which cools a fever, and if kept up for two or three days, will in most cases, cure a cold.

Coffee and tea, are articles in general use, and doubtless will continue to be ; and as there are various kinds, and little or no nourishment in any of them, the poor ought to be economical in making their selection. These articles are sometimes injurious, but much less so than any kind of spirits. They are seldom or never essential to health ; for a great proportion of mankind live without them. When drunk warm, and with sugar and milk, they are nutritious, because sugar and milk are so, and all kinds of food are more nourishing when warm, than when cold. Those who feel no immediate effects from drinking tea and coffee, are probably not injured by them ; but, whoever is made wakeful or is enlivened by them, may be sure that they are doing him harm, and that sooner or later he will discover it. The great and learned Doctor Cullen, used to say, " I have a stomach very sensible, which I found to be hurt by tea. I attributed it to the warm water, but, having used instead of tea, some other plants, with the same heat of water, I found no harm to ensue ; and this I have repeated about fifty times." He remarked also, " I think we may conclude that coffee, and tea, weaken the strength of the system, and diminish the force of the nervous power."

The black teas as they are called, that is, bohea, and suchong, are not only the least expensive, but least injurious, and when they are not made too strong, and are drunk with milk, they are not often unwholesome ; these, therefore, should be preferred. Many articles may be advantageously used instead of coffee, or at least, mixed with it. Take rye, and soak it in warm water till it is swelled, and then dry it ; roast it, and grind it, as you do coffee, and when boiled, it will be more wholesome, and to many persons equally palatable. If one third, or at most one half of coffee be mixed with the rye, few persons can distinguish it by the taste from coffee alone. The crust of rye or wheat bread roasted brown, and prepared in the same way, is also an excellent substitute for coffee ; and nothing can be drunk which is more wholesome.

Water is the natural drink for man, and a certain quantity is necessary to health and comfort. Every one knows, that when very thirsty, he wants water, and nothing else. It is only when he is not thirsty, that he wants grog, which proves that nature requires nothing but water. When we drink strong liquor, porter, or cider, all that is useful in them, is the water they contain. They may be compared to highly seasoned food ; pepper, mustard, and spices, make beef more stimulating and palatable, but they do not make it more nourishing.

Strong drinks therefore, should not be used to quench thirst. Nor do they increase strength, preserve health, or enable persons to bear the effects of heat and cold. Who ever gave rum or whiskey to his horse, or his ox, to increase his strength ? and as

water is the natural drink of both, why not give spirits to brutes, as well as to man? No, the effects of spirits on life, are like straw on the fire; they give a flash of heat, and increase one effort of strength, and then leave a person colder and weaker. In the same way it affects digestion: because the stomach has been stimulated once, it craves for stimulants again, and thus is introduced a slavish and unnatural habit. He who drinks grog to-day, will not want it less to-morrow, but on the contrary, indulgence increases desire; the longer he gratifies his propensity, the more difficult will it be for him to subdue it, till finally, the miserable pretext for intemperance will be offered, that to abandon a long continued habit is dangerous to health.

There never was a criminal without an apology; and we are not to expect an exception in the drunkard, though his excuses are too fallacious for any one to make, that has a disposition to reform. In the summer he drinks to keep himself cool, and in the winter to keep himself warm. He pretends to drink for the safety of his health, when he knows that by drinking he is rapidly destroying it. He is the only man who ever thought of taking a second dose of poison for the good of his health, because he had been well nigh killed by the first. These are apologies without reason. Thousands have been destroyed by continuing in intemperance, but seldom or never one by forsaking it. Sailors who have long been in the habit of drinking grog, are often, by misfortunes at sea, deprived of it for months, but who ever knew one to die for want of it?

If you would correct the bad taste of water in the sum-

mer, put into it a crust of burnt bread. If you would guard against cold or hunger by drinking, put into water such articles as are known to be nourishing. Drink toast-water, barley-water, or milk and water. Small beer is palatable, and if well made, more nourishing than porter, or strong beer. These are stimulating from the spirit which comes out of the malt, but their most strengthening property is the bitter which is extracted from the hops. Therefore, if you would avoid the expense and frequent evils of the one, and secure the good effects of the other, drink hop-tea; this will strengthen the stomach: and if any one who has been in the habit of drinking a dram every morning, is disposed to leave it off, let him drink instead of it, half a pint of hop-tea, and he will soon have less head-ache, less sweating, less trembling, more strength, a better appetite for food, and more money to buy it with.

But do not flatter yourself that you can reform by drinking *less* spirit, unless you are determined to drink *none*. Resolutions on this subject are always drowned in rum; and one glass is enough to effect it: therefore, if you have really a wish to live temperately "touch not, taste not, handle not."

To conclude, I have a word to say to one, who when he sees this, will understand whom I mean. He will be too sensible of my anxiety for his welfare to charge these remarks to unkindness. And now, my friend, as you appear to be desirous to live in this world, and to be respected and happy, why will you shorten and disgrace your existence, by intemperate drinking? You are rational on other subjects, but on this you are mad. You would shudder at the ap-

proach of a murderer ; though thousands are voluntarily destroyed by drinking, where one is killed by the assassin. You would be filled with horror at the sight of a mad dog, though there is more hope for him that is bitten, than for you. You bewail the condition of the sick and hungry, and yet more lives are shortened by intemperate drinking, than by pestilence and famine. You deplore the prevalence of human misery, though this, more than any other cause in existence, increases it. You have had frequent occasions to mourn over the unhappiness of your own family ; but what but this besetting sin is the cause of it ? But for this, would not your wife be more affectionate and kind ? would not your children be more obedient, and yourself more respected ? And still are you determined to be a drunkard ? No : there is one consideration which you cannot disregard, however complacently you may contemplate your own ruin. You are a parent, and you possess natural affections ; you love your children, and cannot be indifferent to their happiness and respectability. Although, your drunken propensity may rob them of all your property, do not entail upon them habits that will lead them also to infamy and wretchedness. If they are to have nothing else to commend them to the world, do not deny them the inheritance of moral example. Otherwise their crimes shall become your accusers ; and their blood shall be found on your garments ; pause therefore, now, and solemnly determine that you will never again degrade your being, by bewildering your brain with strong liquor.

SAYINGS OF POOR RICHARD.

"I. It would be thought a hard government that should tax its people one-tenth part of their time to be employed in its service : but idleness taxes many of us much more ; sloth by bringing on diseases, absolutely shortens life.

"Sloth like rust, consumes faster than labour wears, while the used key is always bright," as Poor Richard says.—"But dost thou love life? then do not squander time, for that is the stuff life is made of," as Poor Richard says.

"If time be of all things the most precious, wasting time must be," as Poor Richard says. 'the greatest prodigality!' since, as he elsewhere tells us, 'Lost time is never found again; and what we call time enough always proves little enough.' Let us then, up and be doing, and doing to the purpose : so by diligence shall we do more with less perplexity. "Sloth makes all things difficult, but industry all easy; and he that riseth late, must trot all day, and shall scarce overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him. Drive thy business, let not that drive thee; and early to bed and early to rise, makes a man healthy, wealthy, and wise," as Poor Richard says.

"So what signify wishing and hoping for better times? We may make these times better, if we bestir ourselves. "Industry need not wish, and he that lives upon hope will die fasting. There are no gains without pains; then help hands, for I have no hands; or, if I have, they are smartly taxed. 'He that hath a trade, hath an estate; and he that hath a calling, hath an office of profit and honour,' as Poor Richard says; But then the trade must be worked at, and the calling well followed, or neither the estates nor the office will enable us to pay our taxes. If we are industrious, we shall never starve; for 'at the working man's house hunger looks in, but dares not enter,' Nor will the bailiff or constable enter; for, 'industry pays debts, while despair increaseth them.' What, though you have found no treasure, nor has any rich relation left you a legacy. 'Diligence is the mother of good Luck, and God gives all things to industry. 'Then plough deep while sluggards sleep, and you shall have corn to sell and to keep." Work while it is called to-day, for you know not how much you may be hindered to-morrow. 'One to-day is worth two to-morrows,' as Poor Richard says; and farther, "Never leave that till to-morrow, which you can do to-day." If you were a servant, would you not be ashamed that a good master should catch you idle? Are you then your own master? Be ashamed to catch yourself idle, when there is so much to be done for yourself, your family, and your country.

'Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour." Leisure is time for doing something useful: this leisure the diligent man will obtain, but the lazy man never; for, "A life of leisure and a life of laziness are two things. Many without labour would

live by their wits only, but they break for want of stock;" whereas, industry gives comfort, and plenty and respect. 'Fly pleasures, and they will follow you. The diligent spinner has a large shift; and now I have a sheep and a cow, every body bids me good-morrow."

"II. But with our industry we must likewise be steady, settled, and careful, and oversee our own affairs with our own eyes, and not to trust too much to others: for, as Poor Richard says,

"I never saw an oft-removed tree,
Nor yet an oft-removed family,
That throve so well as those that settled be."

And again, "Three removes are as bad as a fire:" and again, "Keep thy shop, and thy shop will keep thee:" and again, "If you would have your business done, go; if not, send, And again,

"He that by the plough would thrive,
Himself must either hold or drive."

And again, 'The eye of the master, will do more work than both his hands;' and again, 'Want of care does us more damage than want of knowledge:' and again, 'Not to oversee workmen, is to leave them your purse open."

"Trusting too much to others' care is the ruin of many; for, 'In the affairs of this world, men are saved, not by faith, but by the want of it:' but a man's own care is profitable; if you would have a faithful servant, and one that you like—serve yourself. A little neglect may breed great mischief; for want of a nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost;' being overtaken and slain by the enemy; all for want of a little care about a horse-shoe nail.

"III. So much for industry, my friends, and attention to one's own business; but to these we must add frugality, if we would make our industry more certainly successful. A man may, if he knows not how to save as he gets, 'keep his nose all his life to the grindstone, and die not worth a groat at last. A fat kitchen makes a lean will;' and

"Many estates are spent in getting,
Since women for tea, forsook spinning and knitting,
And men for punch, forsook hewing and splitting."

"Women and wine, game and deceit,
Make the wealth small, and the want great."

And farther, 'What maintains one vice, would bring up two children.' 'It is foolish to lay out money in a purchase of repentance; many a one for the sake of finery on the back, has gone with a hungry belly, and half starved their families;' 'Silks and satins, scarlet and velvets, put out the kitchen fire,' as Poor Richard says. 'A ploughman on his legs, is higher than a gentleman on his knees,' as Poor Richard says. 'Always taking out of the meal-tub, and never putting in, soon comes to the bottom,' as

Poor Richard says : and then, ' when the well is dry, they know the worth of water.'

" Fond pride of dress is sure a very curse,
Ere fancy you consult, consult your purse."

And again, ' Pride is as loud a beggar as Want, and a great deal more saucy.' When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece ; but Poor Dick says, ' It is easier to suppress the first desire, than to satisfy all that follow it. And it is as truly folly for the poor to ape the rich, as for the frog to swell, in order to equal the ox.

" Vessels large may venture more,
But little boats should keep near shore."

' Pride that dines on vanity, sups on contempt ; Pride breakfasted with plenty, dined with poverty, and supped with infamy.'

Think what you do when you run in debt ; you give to another power over your liberty. If you cannot pay at the time, you will be ashamed to see your creditor ; you will be in fear when you speak to him ; you will make poor, pitiful, sneaking excuses, and by degrees come to lose your veracity, and sink into base, downright lying ; for, ' The second vice is lying, the first is running in debt,' as Poor Richard says ; and again to the same purpose, ' Lying rides upon Debt's back ;' whereas, a free-born man, ought not to be ashamed nor afraid to speak to any man living. But poverty often deprives a man of all spirit and virtue. ' It is hard for an empty bag to stand upright.' What would you think of that prince or of that government, who should issue an edict forbidding you to dress like a gentleman or gentlewoman, on pain of imprisonment or servitude ? Would not you say you are free, have a right to dress as you please, and that such an edict would be a breach on your privileges, and such a government tyrannical ?

" IV. This doctrine, my friends, is reason and wisdom : but after all, do not depend too much upon your own industry, and frugality, and prudence, though excellent things ; for they may all be blasted without the blessings of Heaven : and, therefore, ask that blessing humbly, and be not uncharitable to those that at present seem to want it, but comfort and help them. Remember, Job suffered, and was afterwards prosperous.

" And now, to conclude, ' Experience keeps a dear school, but fools will learn in no other,' as Poor Richard says, and scarce in that ; for it is true, ' We may give advice, but we cannot give conduct.' However, remember this, ' They that will not be counselled cannot be helped ;' and farther, that, ' If you will not hear Reason, she will surely rap your knuckles,' as Poor Richard says."

FINIS.



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